1: Nimuendajú E-5 (1929-1936) 1946 SO8 Timbira SO8

tamed peccary (taitetú). The pɔrare race and probably the pereá hunt also, with the subsequent race, may be secondary transfers from ketúaye to pepyé.

The principal object of ketúaye is manifestly to bring the boys into contact with the spirits of the dead—a singular association of religion with the socioceremonial organization of this tribe (cf. p. 163). This communion, helpful and necessary for the boys, is fraught with danger for all inexperienced persons. This basic idea finds expression not only in the origin myth, which reports how the several ceremonies and songs of the spirits were furtively seen and overheard, but also in such acts as the feeding of the boys with invisible victuals. Evidently the original belief was that the spirits, lured by their own songs as regularly chanted by the boys, enter the bodies of the novices, who henceforth behave like the spirits themselves until these are removed by ablutions and flagellation. Hence the race with the miniature logs of the spirits.

However, no contemporary Canella clearly grasps this conception. While some informants offer explanations and suggestions wholly in harmony with mine, others search for all sorts of rationalistic or even therapeutic warrants *ad hoc*, exposing the secondary character of their interpretations. These men are honestly convinced that all ceremonial exists for its own sake exclusively and do not bother their heads over questions of origin and significance.

The Apinayé, who in general are somewhat more religiously inclined, wholly lack the notion of a communion between novices and spirits at initiation.

Quite different is the object of pepyé, said to have originated in the voluntary seclusion of two boys for the express purpose of developing as rapidly as possible into strong young men—not in order to marry, but in order to avenge their parents, killed by a man-eating giant falcon. The avowed purpose of entering as a boy and suddenly emerging as a handsome young man, according to Indian standards of beauty, is too transparent a notion to have escaped even the attention of Neo-brazilian neighbors. Any settler when questioned will at once explain that the Indians shut up their lads in a *chiqueiro* (pigsty) and marry them off after forced feeding designed to enhance their virility.

Actually graduation from the entire initiation cycle was a prerequisite to matrimony, but by no means rendered immediate marriage obligatory. For one thing, the age of the initiates would range from fifteen to twenty-five, while males rarely took a wife before they were twenty. However, the pepyé festival does include instructions about the choice of spouses and married life, and the terminal ceremony, in which their prospective mothers-in-law lead the initiates by a rope, drastically represents the impending union.

Thus, the ketúaye is basically a religious performance, while the pepyé belongs to the social sphere.

I shall now present the origin myth of the ketúaye and then describe my own observations; this will be followed by parallel data on the pepyé.

KETÚAYE

Origin myths.—The great falcon Hąkti had devoured so many villagers that the survivors decided to flee. A boy who had been delayed in a plantation and knew nothing of this decision was left behind. When at last he went home and entered the deserted village, he saw in the plaza a crowd of dancing and singing figures who were painted red. He was about to walk up to them at once, when the shade of his deceased uncle warned him to go round the outside of the village. The souls of the dead in the plaza, however, had already noticed him. "Look, there is a boy coming!" cried one. "He is mine!" cried another. "No, mine!" exclaimed a third. The boy fled, but outside the settlement he climbed a lofty tree, from which he could survey the plaza. Thence he saw how something was being brought to the souls from the houses. They knelt down, cupped their hands